

Must Remain in
Transcription Room

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MR NYLAND: So, not so many people. ^Y Mabe the heat kept them away. So you can

sit a little easier and make yourself more at home. Its a little
bit more for me, isn't it? So then, like a family, one can have
questions because you don't care what the other members of the family
really think of you. They know you already. So you don't have to
be ashamed about anything you'd like to ask. How is it that we....
what kind of a condition would you have to be in, in order to ask quest-
ions? I think in the first place you would have to have a little emptiness,
somewhere, filled with a few questions which are fundamental
because you know that superficial questions you can answer yourself,
in time. But the difficulty is usually when they become essencial and
then there are contradictions which you cannot so easily put in the pre-
per place. But in the second place, you have to be critical. Because
you have to queation things. You can not take things at their face
value. You know, at the study house in Fountain Bleau, one of the,
proverbs I always called them, which were in a certain script, strung
at the ceiling of the study house. One was, "If you have not a critical
nature, you have no business being here." And it always has affected
me. And then when "All and Everything" is a critical, impartial, con-
sideration of the life of man, that word critical has a very definate
meaning. Critical means that you are open to the possibilites of some
thing else, without being prejudicial about that which you already know
So that you constantly should be open to new things, always beleiving
that that which you already beleive in, might be questioned, even by
yourself. And its very much that you have to be in a state of having
in your mind and in your feelings a certain working hypothoses, which
is quite all right, up to the time you hear about other things. And

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then you become critical about what you have been thinking. What ever belief was, and you have to compare it with something that is new, and see what is the value for it. This is the way to look at Gurdjieff. And the way you have to consider any kind of information that reaches you. Particularly when you want to compare it with the different things that you already have, which you might say were pre-Gurdjieff and then afterwards, when you have received something from Gurdjieff, that that which you take in, because of contact with different ways of thinking, mabe you may become prejudicial about Gurdjieff itself, up to the point even some times of fanatism. And a person has to be constantly in equilibrium redagding ideas. Because you never can tell what you meet tomorrow and mabe that which you will see tomorrow will throw a certain light on you or on your thinking, which you gave not considered before. And it might throw you off a little bit from the road you have more or less imagined that you are walking on and to remain poen about that and constantly revise, mabe, the ideas you have already taken in and constantly comparing them with new values. It will have a very good effect on you. If that what you meet and is a little different and you cannot place immediatly, it would require more attention, if you want to make a comparison with what you already know. And then when you want to compare it, that what you all ready know has to be considered as if you really do not know it as yet, but you have to re-affim it, that you are convinced that that what you really know is an understanding. And again and again the some question comes up, what if Gurdjieff going to do to you, when you meet him, when you meet his ideas, when he asks you to read "All and Everything" three times. When there is the necessity of being critical, in an objective sense, that you then can be free from any kind of prejudice which would be an objective and that then you have to weight the values and ponder and think, and put on one side of the

against some other ideas which goes on the other scale, and to see which way is the heaviest. I think it's very adventurous to be able to look at a variety of different ideas which are now given or which exist more or less, sometimes as a result of a search for esoteric knowledge and sometimes as a result of a search for publicity. So that you can recognize that what is of real value and can do away with the things which have ultimately no value at all. But you must be convinced that you are right, and the only way that you have as a criteria about your criticalness is an application for yourself and your life. And if then, when you compare what is the influence of the ideas that you have already received and what they have done to you and in what respect you have changed, then you will really know what the value is of such ideas is if the change of yourself is more agreeable or more indicative of a further understanding and a possibility that if you continue on that road, you will find out more and more the different things you wish to know. And for that reason you have to keep on questioning, in a group or questioning yourself. You have to take certain things as they are and say, well make your right...make your not. It affects me in a certain way, but I have to find out for myself, what will it lead to if I actually adopt them or adapt myself to them and to see if I then violate certain rules of principals. We're talking about serious word, of course, but we have to talk also, in such a way that you can derive a certain amount of joy from that and not have to sit with a face which is always so morose and so somber that apparently you can not get any pin in between. Life is made up of a variety of different aspects and you have to consider all of them, if you want a true picture of what you are in yourself and you should never be afraid of seeing what actually takes place and the fear that you should have and that is only allowed, is the questioning of that what you are seeing is actually the truth. So that the search

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for something that is of value and the value has to be---I call it always more and more permanent-unshakable---so that out of the working hypothesis you gradually get certain facts which are more fundamental and which go over into axiomatic truths. And we want to find out what is really axiomatic. What is really that kind of permanancy that nothing in the whole world can change that particular concept or your acceptance of it. What ever it is that is in your life that then becomes so permanent with you that it is a part of it and almost I could say, would die with you. And quite logically, when it is that kind of a part of yourself, you have to struggle to put it in the right place, because if it becomes part of you ~~body~~, it will die. If it is a part of that which is potential, it has a chance to live. I think you must have thought this week, before that. We've had several meetings now. Different people answering different questions. You've had a chance to ask such questions, and I hope you have profited by it. It is also possible that certain new questions came up because of the application of that what you have asked. And again doubts in your mind. You have to have a feeling that you are growing, and that which you add every week to the knowledge is really in the direction of future development. And when you get stuck, you are under obligation to find out what makes it stick, or rather what is the objection, so that then it can be taken away and you can continue. The road for conscious and conscience is sometimes quite rough. And you have to make, every once in a while, some detour. But you must not lose courage. And that is if you do come even if you have braved the heat here. You must have very definitely a reason for coming. So maybe we talked about that. Who has questions?

"Yeah" "May I ask you for a task for this next month?" Oh, you can ask for a task." "I have, this 12th of June for me---" "Louder" "See, this fellow is interested in what you are saying." "I want to

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ask you for a task. For me, it's--I have a month to go in the end of a year in my life and I want to use it in a way that I don't make my last month so uneven as the last two months have been for me this year. As I said last week, I had a very good week and I had seen in that week possibilities in my own work that I hadn't seen before. And I, having had this contact with you...I wonder if you could suggest something to me that can show me what is in my way." "What is the reason for the year?" "This was a special year, because it was the year we finally got here." "So it is a work year?" "Yes." "You mean to say already one year?" "No, this is the year we finally got here." "From Boston?" "From California." "Your here from California. It is not a year of contact with the ideas of Gurdjieff." "No." "What has happened to them?" "That for me has become more--well if I can say it and it isn't always true in all the time and every day--that it's become more nearly the central point of what I want out of life. So when on a day like today, and I go and visit a man with some drawings where is a certain point when I realize that all this stuff is not what I want out of life. I want something much more essential than what I get out of ordinary life and I want something to work." "How much memory have you got of the eleven months that now have been spent?" "A lot." "This will be a task. If you could pin point, each month, if there is any particular difference, many times you won't find any, but I think when you continue to think about it and link it up with the dates and then remember what you were doing, where you were, where you lived, what your impressions were in the beginning, being here, newness of a certain kind, but contact with different people, different activities and so forth. If you can separate that and make it in periods of one month. Then extract from that what were essential values during each of such months. Also what kind of value do you place on such a month. Like you did a little while

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ago considering a couple of months together before here. How much value, what kind of value. That is, to what extent did it really go down to an essential quality or a recognition of yourself at certain times where you do remember or special kind of events which took place and which you now very well know about because you won't forget them. I think it is ver useful to look over a year of that kind. Very much as if one has a birthday and you see what has really been added to me. What kind of habits or cliques or modes of thought have you lost and what have you introduced. What makes you now a different kind of person. I would spen this last month with that in mind. Reconsidering time and time again that which you have at different times of the day or week or when ever. Whenever you have the wish to go over what you have had, to get a good picture of yourself. Because I'm quite certain, at certain times you have seen very much the truth of what you really are. And it is a matter of remembering it, if possible writing it down as if you're making a biography. But this time a biography of the essential being, not your behavior and not really where you were. Only using such memories for entering into that what really took place. In other words it is like a description of reality as a certain string or a certain ~~thread~~ during the last eleven months. Can you do that? "Yes." "I think it would be very usefull, when at the end of this coming month you then can recognize what you have been doing. What you feel you might have been able to do, not the fact that you should have, might have been possible if, and that then you make up your mind that next year, that you will try to avoid the different pit falls, that what you know were temptations, that what really affected you, mabe, in the wrong way or in any way not exactly the way you could have been had you saw how it were your own

development and your aim. All right?" "Yes." "O.K." "Thank you."

"Mr. Nyland?" "Yes." "Sandra." "Who?" "Samdra." "Yes." "A couple of weeks ago, I had an experience of---well I guess its called heightened awareness. It lasted for quite a long time." "Can you hear it in the back there?" "NO." "She has to talk around a corner. Sandra, a little louder." "A couple of weeks ago." "By the way, Bob, I was considering putting a loud speaker at the back there, huh?" "It has its disadvantages. It could echo." "Will it?" "Yeah." "Could we try it?" "We could try it." "Well then, try it. If it is no good, it is no good. But the Sound Work Shop ought to have a solution to it." "We'll come up with a solution." "That's right. All right Sandra, this is the last time you'll have to raise your voice." "There was.... I experienced a long state of what I guess would be called awareness. I don't know what. The only thing I knew was that I had---I don't really know what it was except that when I started loosing it, I was aware that I was loosing it and that I couldn't stop it. And I wanted to know if that has--- what relationship it has to a moment."

"You know it would be nice if, in one's life, one would have a lost and found department. Because then if you have noticed that you have lost something, you could go there and try to find out what it was that you lost. You see, your not clear about even loosing something that was of value and mabe something that was different. If you have that idea that perhaps you have lost something, then really, you ought to be able by the emptiness which you then also must experience, to put again there something that would give you more staisfaction insted of continuing with the loss. You see what I mean? I say that I've lost something. What is it? Unless I'm very clear about having lost something that was of value, and really, it may be just an ordinary kind of a thing that happened to be in my pocket and there was a hole in it. When one talks about work you have to have a very definate aim that you want to grow

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in a certain direction. And that then, if you reach it you will know it. If you don't reach it or half reach it and loose it, you know what you have lost. What is clear about awareness for you?" Could you say that? What is really the clarity regarding the word awareness?---~~See~~ we use the term many times. We want to describe work as something that is made an objective faculty which starts to function and then gives us information about ourselves. Provided that what we then, you might say observe, is accepted in the way it is. You understand these little terms or should we put them in a different form. Of a recognition of yourself existing as if something is present to you which tells you at a certain time, by intuition, that that what you are, that is what you are. Do these words have any particular meaning?--- Have they, Sandra? It is not that I want to question you, really. I want to find out where you think. Of what it is that you have in mind, so that you come to a certain conclusion." "I don't know. All I really know is that I experienced something that was quite different." "There are different ways by which you can experience things which of course are quite different. There are all kinds of facilities which are available to you. Not only the deepening, but the opening of ones eyes to see certain things of that what is taking place in a relationship to something else that is taking place. All kinds of ideas will come by means of association in your thoughts. The heightening of the vibration rate of any one of the three centers can give you a different kind of experience, which is unusual, but all of that for us is still just an ordinary existence, in which of course different things take place and different experiences are given to a person. We are looking for something that is really quite different, but you see, you first have to know if you want to look for

that. I see myself as I am, when I walk on the street and I talk to people and I read a book and I'm interested in this and that and so forth and someone tells me I have to do this kind of work or that kind of work or what to clean up, keep your desk clean, or why don't you write a letter or so and so reminds me that I've forgotten something and all of that of course, I will take in because I'm an ordinary fellow and I walk on the street as well as I can and I'm not particularly interested in the way I walk, but never the less I am so called an unconscious kind of a creature. Because I believe that I'm unconscious, when I also have had certain experiences which definitely are different in their nature. But I have all of a sudden an insight into something that comes as a realization for myself. It is like a new form of reality for me. And I first have to see that there are differences of that kind, so that I could become interested in what we call the development in the direction of conscience and consciousness. But I don't want to use such words too much because it sounds intellectual. I want to find out in my ordinary life if I'm satisfied with what I experience and if satisfaction is there, I usually do not seek any further, because I'm satisfied. So it is always a question to what extent are you not satisfied. In what direction or in what way or what kind of experience are do you find in your daily life regarding relationships with people or the thoughts that you do have regarding that what you ought to do or the laziness which you find out sometimes that you have, that you want to stay in bed or that you don't want to talk to so and so or that you have already a frown on your head when someone else phones you who is your enemy.. Things of that kind. You see, I first want to find out what I am as an ordinary creature. I can call myself unconscious. Nevertheless, I'm on this earth and I happen to live. And whatever there is now that I have this particular trait or characteristic, I want to know what I am and to see if among

all of them, ther are some that I like and some I don't like, or some that I feel that are very good, but they ought to be developed because they are not full grown, as yet. To what extent do you think, are you mature? In what way do you think, that any one of the three centers, if that is a concept thatappeals to you; in what way are the three centers mature. When you really look; at your physical body and activity of the physical body; if you at that what you call feeling or emotion, what is mature; thoughts that you have, not superficially, not something you put in your head when you read a book or cramming knowledge into it for a certain exam or acquisition of a dexterity, even? What is really a maturity of the thought? What is the question with, for myself, pondering about the value or the weighing of a sentance or the use of a certain word, to what extent do I really want to know, why I want to use one word and not another? If I'm interested in that part of the brain that really concerns itself with such things and I want to resolve it with the Encyclopedia Britianica or something like that, to look up and find out what the real meaning is? Do you see what I mean, Sandra? In other words, you ask yourself, where is your life? What, if you find that then what do you want to do with if? What is an aim for you, in dailey life. First to become clear what is it that you can do, what you would like to do, what is reasonable for you to do. Then with that you will find other things that are not so easily settled in ordinary life and for which you need a more deeper thought or a deeper feeling or perhaps, after sometime of thinking about it, you need an even more objective thought or objective feeling. You understand what I say?"

"Yes." "Read a little more, Sandra, if you can. Put yourself through a certain discipline regarding it. If it is All and Everything, it is fine. If it is Remarkable Man also. If it is any thing else that has to do with the freedom of thought of that what I started to say about a criticalness of an analaysis which can be considered objective. That it receives

facts which are more truthful than that what I have held on to. To what extent am I prejudicial or to what extent am I conservative or apt to use cliques or using the terminology of other people and adapting myself a little bit to it without having gone through the real karma of my own existence out of which they should have appeared. All right, Sandra?" "Yes." "Good."

"Mr. Nyland." "Yes." "It's Judy Denowitz. When the ideas of work were very new to me, I think I understood what it meant to have inspiration, I had a tremendous hunger that----that gave such an energy of single mindedness of purpose to find out. I was very, very, determined then and I don't have it now." "Maybe it's satisfied." "Yet something in me feels a little bit complacent that I've done something and I don't like that." "Well that's a good beginning again, isn't it. If you find yourself in a state that you don't like; whenever you do, that there is that kind of complacency, will you try to accept yourself as you are without calling yourself complacent? Can you, at such a time really accept yourself as being complacent? You know that all this implies. Gbzg mdznx shdn I'm complacent I have no further interest, when I can accept it. As long as I don't wish it, I have a reason for doing something else. So it's a matter of truthfulness for yourself. The interest that exists in the beginning, because certain things are new and you are curious, all of that, of course it's true. But after a little while it wears off. The initial energy is there, as I say. Because I've known it, when it wears off there is a different kind of energy that has to be made. And that has to be based on the realization that you have had during the curious period. During that time, you found out certain things about yourself if you were actually looking for it and if you actually understood work. And you must have come up, in your own mind, with a realization of certain characteristics of yourself which, certainly gave a

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are not to be complacement about. Look at the negative sides of you. There is really no reason for complacency at all, complacency many times asserts that you are asleep. That you're lazy. That you're satisfied with just a little bit of a meal instead of wanting to eat all of it. Your appitite is gone. And the appitite will come back when you are hungry. So you have to find out to what extent you could be hungry for certain things.that you really wish. All the complacency will disappear. You will really come to the conclusion for yourself that you're very far away from your aim, if your aim ever has been a wish to grow up. When I talked about maturity, see what there is in these three centers of that kind of maturity. Because one could become complacent about that as if you have reached a certain acme of that kind of creation. But many times if I look at myself and I'm not a fool I see how completely useless I certainly at times talk, think about other thoughts, how I'm interested about a variety of nonsensical things which have no value, how many times I do things out of a habit which have really no particular reason for existance. How many times if you want to consider yourself and take your body, how many times there are tensions in your body which are quite useless and you don't want to spend the energy for them. It all depends, then, what you really consider yourself to be. If you compare yourself with that which you want to become and you have a clear picture of an aim, it would be quite different, because then you will immediately see that even with a little bit of maturity you're very far away from a goal. Now the goal can be determined by becoming a harmonious man in the way you want to describe it and the way Gurdjieff means it. But also in relation to other people living on this earth, having relationships of a certain kind with different people who also exist, and represent a certain form of life exactly the same as you. Then the question comes up the responsibility for your life as energy. Do you actually look at your life as a gift for which

you are responsible and if so, are you using that energy for certain purposes which are worthwhile or do you squander it? When you consider your self in the use of such energy for different purposes which you think belong to you as a growing person. How much do you actually put to that kind of direction to wish to grow? How much wish for growing is actually there that you want to think about and you want to feel about? Then in relationship to yourself in your daily behavior and if the results of Work actually were truthfull enough, how often have you seen yourself that afterwards you said, "This was not Work? I was quite unconscious. I was really stupid. I made a remark I should not have made. I had in my mind a thought which was not correct. I even had a feeling, something that showed in the way I had the expression on my face." I think you know complacency really has no place---no place at all. I think, if it is there, you're kind of dead to yourself. You have obligations, you have it every day. You have it towards your body. Requirements of that what we call obligations of the five rules of morality--taking care of your body, taking care of your feeling, taking care of your mind. In many different ways I call expenditures of energy, provided I feel that I have the responsibility for the acceptance of my life. But you see, all that you might even say is mundane. The question of religion--the question of having the responsibility for the conduct of your life as part of something that is totally in existence culminating in the idea of god or infinity and although I may not want to think too much about it, because mabe, perhaps, we are a little too intellectual, I have a very definate feeling about it and sometimes very definately an intuition of something that really belongs also to this world and which sometimes become apparent in this world. The fact that people talk about spiritual developement is already an indication that not only it exists, but that is is worth while to talk about. Even questions that people become fanatic about this and that and the other

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is a tremendously interesting expression of their life. If you don't agree with it and don't want to do it yourself, it becomes of interest because it happens to be a form of life expression which should interest you. All kind of forms of life in any kind of a form should interest you. There is no complacency about a little child. The particular responsibility one has towards ones husband, towards family, father, mother and the rest. Towards that what you associate with, the expenditure of your energy in embellishing your mind or embellishing that what is dexterities or you wish. There has to be constantly a wish in the mind that wants to continue to live and not to die. I think you understand that, Judy. Whenever you feel complacent, you just take it by the hand, will you, and throw it out of the window? You tell your self, that kind of a state is not right for me, not for anyone who wants to live. I say the religious quality of trying to find out what is the reason of life existing in you and what is the reason for many people talking about the possibility of a spiritual development and it then can take place in you as it unfolds, but as that what you are, and I say you are the responsible one. All right?" "Yes."

"Mr. Nyland." "Yes." "It's Fransisco." "Yes." "I'd like to ask you something, Mr. Nyland, about clarification about how does one create and I? And when one wants to observe oneself and on has been practicing how to do it, probably one has an idea of what it would be." "Wait a minuite, Fransisco, for the fire engines....now." "When one wants to test whether the I one is creating is correct one gets to a certain point where one doesn't really know whether that is it or whether there is something that has to be added to it and you talk about feeding I, there is a certain type of a relationship that you mentioned that indicated to me that there is something about that which I am not clear about. And I think it is kind of what you are talking about now. About practical daily application of life. When one needs to find something out and

and one wants to use this "I" oneself to help one, that one can--can one keep it, those attributes you talk about. Are those the type of "I" one tries to create? Can one reach that type of a relationship...

"Fransisce, it is not so much thinking about what you wish to reach. One is first interested in describing the road one takes. In the first place you establish an aim. That is to be able to become full grown. And then one says that if you want to follow that particular aim, this is the road. Now the road is indicated by the application of a thought or concept which we simply call an "I", creating and then an "I" observing me. And the results that I am on the right road are indicated by the acquisition of knowledge about myself. So as long as I get certain facts about myself, the knowledge of seeing myself in a certain way, because the word observation implies not only an observer but also an observee. And the realization that there is then this that what is being observed, which is me, which is the object as a telescope and at the other end that what the observer which is I. Or Bealzabub, looking at this earth, is always a conclusion. Either the acceptance of me as I am or afterwards remembering what I have received as information, when I think about it, I say sometimes unconsciously, comparing that what I am and about which I am now completely assured that that is the truth, with that what is my aim in trying to describe what should a man become. So you see the result of all of that is, if the information about myself stops, the "I" is not functioning. And that is what you have to see. Not what you wish to obtain afterwards, that will come. (Lets turn it over, huh) You see Fransisce, when we talk about an awareness, there is a process that goes on in ones mind, that means the mind is functioning at that time, in a very special kind of a way, and it produces results. But if the results are not there, then that which is supposed to function is not functioning. Something is wrong. It has stopped because it did not receive enough fuel to continue. Fuel for the process of awareness

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is furnished by my wish to grow up, and to become a real man with a fully developed consciousness and conscience. I simply judge now, by the kind of information that I get, to what extent is "I" is still there and functioning or not. When I discover that I don't get the facts about myself any longer or that I get facts which are now obtained by means of ordinary thoughts, I know I'm not working anymore. You understand that?" "Yes, I do, Sir." "So you ask how to continue; by a constant feeling, by a constant wish which must be in you, which then requires a certain amount of energy which is available within yourself and which you then in attention, wish to give for the direction for the further continuation of that process of awareness. Together with that, one continues in an unconscious way to use up all the energy that I require for my unconscious behavior. At the same time, when I now, so called observe, my behavior, which requires that special kind of energy, that what is behavior, is simply used in a certain process and because of that process, now, being linked up with the existence of I, a great deal of my ordinary energy will flow into that wish for objectivity when my wish is strong enough to counteract the requirements of my unconscious life. And this is the way I try to prolong the existence of "I", because that becomes tremendously important and dependent on the constancy of my wish. So with my unconscious existence continuing, something reminds me in my unconscious being, that that what is requiring, now energy, should in the first place be reduced to a minimum, if I can, and then the wish should send such energy in the direction of where my awareness is taking place. And this as it were, as if I had become the manager of two different factories. One is a new one experimental in its nature and really quite unusual and not as yet sufficiently grown up,

but, it is an experiment. The other is the continuation of that what I have been all along and I want to continue with it because on that my life depends. So I continue to remain unconscious, but my wish tells me, don't use too much of that. Some of that energy perhaps can be used for a ~~further~~ spiritual growth. So in my mind and in my feeling, I am constantly trying to direct energy in the direction for my further growing up and just give enough of the energy for the maintenance of myself as I am in an unconscious state. So you see I am in a twilight state. I see that I have still sleep and I want to satisfy my body, what i call the maintenance in an unconscious condition and I say all right, but at the same time I open my eyes a little bit and I'm reminded of the day, of the light coming, an expectation, and I wish to open my eyelids a little more, but I don't have much of a strength until I start to consider the reason why I want to open them up. Now that is the process that takes place. I'm engaged in work and there is a difficulty maintaining it, and some of the energy is not sent to I. I forget my aim. Simply, I do not realize that I want to wake up. I do not realize that I am in darkness, that day is there, the opportunity is there, but I don't want to see it and as it were, I close my eyelids, because I love my bed. My wish should come to act now because there is that part of myself, which in good moments I can even prove that it is much more important for me that I have something that I call a wish to work and work on myself. But for that of course I have to have a clarity of such a moment and then that experience will help me. The question is, when I just about wake up and I call that the twilight state I hope that something can take place in me which gives me the realization of a whole day ahead of light in which there is an opportunity which I don't have when I am living in the dark. I compare it with that which is metaphorical, but it is really exactly the same. I am in daily life still sleeping, like a sleepwalker, I dream my time away. A stare about on things that have no particular value. I have a hell of a lot of thoughts

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that go on in my mind, which become quite useless, because become repetitious. I have a hell of a lot of feeling in myself which are quite useless expressions about affairs that really don't concern me, but I want to think and to feel about it because it is nice to occupy my time that way. And if I come to the distribution of my energy of my body, I know well enough that whenever I walk back and forth and I'm supposed to do something I sue up much more time, energy and so forth, muscular tensions that is really not necessary at all. So you see this is a state. I have to recognize it as that what I am in my unconsciousness. And of course I question it because I say, but I have to live on this earth and I am not so bad. Look, because I care for so and so and you do this and I work hard, I make some money and I pay the rent or I have enough for food or I swear every once and a while at so and so who doesn't do this or that, it shows that I am alive and after all I am not so bad. Well, accept it, if that is what you are just accept it. But there is another moment when you start to doubt it. You say after all I don't think I'm as good as I thought I was. Maybe you're a little bit more truthful at that time. At least it gives you an opportunity to see that what you really are. Then I say, if, in the morning, particularly, you start to compare and not only the metaphor, but in reality, you keep peace with that what takes place in the physical atmosphere, that parallel with that you create a spiritual atmosphere, which then exists at the same time when you, physically, wake up in the morning and you see your eyelids being heavy, you see that you want to fall asleep again, you feel that the bed is very nice and warm and cosy and that you really don't want to get up and that you curse your alarm clock. What ever is something that says get up, get up. You compare that with what is your spiritual life worth. What is waiting for development when sometimes you create, you want to help it and then when it comes to that kind of

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state of a twilight, there is really nothing that you want to do. I say twilight, it doesn't matter, I mean this transitory period, between darkness and light or between light and darkness. You can call it an awakening if you like. You can also call it falling asleep. It doesn't matter. It is at that particular period, halfway in between and it becomes very important at what point I want to send the pressure of my energy either to keep my eyes open or to allow them to close. You understand that?" "Yes, thank you very much."

"Mr. Nyland." "Mr. Nyland." "The hand goes up, before I hear a voice." "Larry" "Yes."

"I have a confusion about the... I heard you speaking sometime ago about the Kesjanian body and the Intellectual body. The confusion lays, in making a work attempt and in attempting to have an observation and develope into "I", does that go toward the creation of Kesjanian body or intellectual Soul body or does it pass from Kesjanian body into intellectual, towards creating that?"

"Have you read yet what I call the second part of Firefly?" "Yes." "Do you remember the scaffold idea?" "With extending on a house?" "The extension and then the Kesjanian body being the scaffold and combining that what is physical with the intellectual?" "I don't remember that really, but I will re-read it." "Do you remember the three bodied diagram?" "Yes." "If you visualize it and you push it together, so that the intellectual body comes on top of the physical and the Kesjanian is joining the top part of the physical with beginning part of the intellectual" "Right." "So you see there is a corralation between the developement of each of these bodies. That they are in relation to each other and when one is fed the other is fed. But also, that one is completed, the other is not as yet complettd. So the question is answered simply, by saying that that what takes place as a result of work, has a three fold result. In the first place it will have to send energy for the building

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of a Kesjanian body, since the wish, which is constant within me is gradually changed over with energy obtained from the process of work into energy of a higher quality, which, when I continue with my wish, will become more permanent and can be used for the growth or the building of an emotional body. The question of my mind, using now a certain section of that, where objectivity can take place and from where an "I" can operate also gradually extends to the rest of the brain, you might say, by affecting that which is unconscious simply because by the presence of a conscious entity has an influence on the rest, which is unconscious. In the third place that what is taking place with the physical body is the realization of the existence of the physical body, first for the maintenance of an effort I call work on oneself, which then gives the body itself the influence of an objective faculty and the reporting as it were, on the physical body, to this what I call "I". gives an influence on this physical body to learn to stand on its own feet in relation to that what is objective. The result of that for the physical body, is that it has to assume that that what exists of the physical body could stand on its own feet without being any further dependent on the emotional body, which now uses the physical body for the expression of the emotions, so that gradually, in this particular diagram of a triangle, between the head functioning objectively, the body being accepted for what ever it is and the wish wanting to continue as a process that those three as a triangle, gradually deposit their influences on each of the three bodies themselves. In which then, the bodies then start to grow up further. First the Kesjanian, in an emotional sense, even locating its center of gravity from the solar plexes to the heart. In an intellectual sense, by affecting the condition of unconsciousness in my mental functioning, gradually the elimination of associations and in the third place the physical body giving it the sense of existance by means of the development of a sensing organ which is like

the sub-center of the intellect in the physical body. All processes will proceed simultaneously. They all have had the same kind of a source for their becoming. Because of that, they are related to each other. There is no constant fight between them. It means further, that that what is a relationship between the three centers as that what we are in an unconscious state gradually changes the animosity between them into a friendship for the sake of further growth and allowing each one of them to come to the full development which is allowed in them by the objective form. It does not mean that they are parallel in its end and beginning. They are parallel when they are together and influence each other. And that the sol la si of the Kesjan is parallel to the do re mi of the intellect, then at that particular level the influence reaches fa. It leaves simply, the do re mi of the physical, which is completely unconscious and on the other end of the scale there is the sol la si of the intellect which is completely conscious. You understand that?"

"You---so that the creation of I is that process, uh, which you have just explained."

"The creation is like an act of God. Wanting to have, Larry, that what is his child as having life which belongs at God in infinity. Wishing then, this life to be used as an expression, so that the form in which this life exists can become freely gradually changing the scale of intellect or of feeling in a certain way of further development, so that life can continue to exist when the physical body has fulfilled its function on this earth. It takes on that kind of a perspective. It is really, I say, God, is calling mankind for those who wish to have ears to understand that they have a task to fulfill for the setting free of their own life. And that he requires that, if God can be represented as that kind of a force, actually talking in a relationship towards a child, which of course is not true, but it is perfectly correct if I want to

use it as a kind of a symbol. You see that relationship is really so fundamental. It starts with the recognition of life within oneself. It then goes further into seeing that this life is contained within a form. It is then the influence of an "I" being present to one which enables then this "I" really to proceed in life. Because the form in the presence of "I" becomes transparent. It is a further step, that that what is then awakened within oneself and is then recognized by magnetic center of a man which exists as a form of life with which he was born. That then in activity of wishing to grow up further, it becomes interested in a certain kind of form, which for the time being coming from in and growing out is translucent. And Then gradually as it becomes apparent in the outer world of a man as superficiality in behavior form, these behavior forms belong then to a conscious and conscientious existance. And then the translucency crystalizes out again into the form in which man then exists. And it may be then that he has three bodies, which co-exist together even on this earth."

"I think I read in Bealzabub that when the physical body dies, that the Kesjanian body disintegrates at a later point and that the intellectual body---"

"Physical body has a life span dependent on the condition of the physical body on this earth, the conditions under which that one is living the particular kind of configuration of the looks of the physical body which allows it a certain life span in accordance with the possibility of life existing which then has to be utilized for the purpose, first of becoming free of the physical body. The second step is that life continues to exist in the Kesjanian body. And that there are certain requirements then, to free life further, even from the form which exists in a certain kind of density at the level of the Kesjanian world. Now for that process also, a certain time is allowed, so that within that time length of a man existing as a Kesjanian body, has to see that he

also at that time solves his Karma, which is going with him when he becomes as it were a Kesjanian. And that also the Kesjanian body, will in time die, and of course will disentigrate. But that causes that what is existing as life in the Kesjanian body goes over into the further developement of an intellectual body which we call Soul of which the beginning of do re mi has already been made or created at the same time that the Kesjanian body at sol la si was formed. So that then when the energy of life is set free, because Kesjanian body dies, it is sent over to the Soul body for the further developement of its own sol la si. This means the freedom of the soul from everything that pertains to the earth, including life time, including death. So that then the Soul being free at the time can continue to exist in its further function for the development of life on the level of our solar system. But it will continue on a cosmic scale. At that--in that particular relationship there is no death of ----- because all the different dementions at that particular period have become one. For it is a state in which then, new dementions of a cosmic nature will be created and they again will follow the life and the law of----- All right?" "Thank you."

"Mr. Nyland." "Yes." "It is Paul." "Yes, Paul." "I don't know if I can formulate it very well but, what's gieng on for me now is that there seems to be quite a disparity between when I'm serious about work and when I live my daily life, my ordinary life. And a kind of ordinary momentum builds up. It is so---today there was a point where I stopped and tried to work seriously at different times during the day. So much ordinary kind of a momentum----so that for that period it was as if I was standing in a river and was being swept along, but as soon as that attempt was gone, I was lost again for the whole day. And it is something that is becoming more and more apparent that every day I live that same thing...."

"H think you are right. It will happen. Therefore when one is

really interested in ordinary life, a real interest and enthusiasm, there is established a certain momentum that carries you away. So that even if you want to stop the....still continues and throws you over again. It is not the right time to try to work. Work times are the times, I say of awakening in the morning and falling asleep at night. The twilight zone. That is the beginning where one really starts to realize that it is possible, because unconscious existence does not have as much of a hold for us. It is necessary during such a period and when there are very simple activities connected with it, let's say like when getting up or even when you are preparing to go to sleep. All of that is very simple because or many times it is, because you don't wake up immediately with worries or with the intentions of having to do certain things, although it may be in the back of your head. But for the time being you are dressing or undressing or you are eating, or you are having your supper, whatever it may be or a nice little conversation with someone and you are not engaged in your dailey task as yet. Try to work during such periods first. You would become frustrated if you try it when you are so completely involved in unconsciousness. It is only very slow that you can try to apply it in simple conditions of your life. Like answering a telephone, like opening a door before you get to work on your machinery. Before you start talking to other people. When you get in or out of the car, when you are walking up and down in your room, when you are lifting up this and that or washing the dishes or eating your breakfast. All sorts of times, usually are neglected because one has an idea that one has to start with the most difficult condition first. Some how or other it is very funny, but one believes if one could do it, it would be quite heroic and you would become conscious over night. It is a utter impossibility. It Won't. Because your unconsciousness is so tremendous it will take a hell of a long time to work it away even starting to understand it. So realize two things, one is that one has to be patient about that what you wish to accomplish about

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any form of spiritual development. The other is, that the tool you wish to use for it, has to be forged first and made and sharpened before it can actively become operative in an efficeint sense. And anyone who knows about tools like you do ought to understand that if this "I" is not as yet mature enough, not jull grown not even able to stand on its own feet, it can not be of much use as yet. I've said it too-- Jesus Christ--thirty years before he started to preach. Why, if he was so prematurely ripe or he was so perfect already at the age of 5 or was a genius. All we know a little bit about him, if that was actually true history, that when he was 12 years old he was a temporary surprise to the Pharacees and the Sadducees. But as far as talking to the multitude, he had to wait until he was thirty. And during that time he went through a school, mabe the Essenes, mabe the...what ever it was, Still if the personality is correct or if history is correct; correct that t at kind of a personality that actually existed. Well that's neither here nor there, because I know damn well that if I Have to work and aquire a dexterity it takes me time. I am not born perfect over night.. So that you must know first, how much of a dissapointment, and the dissapointment is based on the entirely wrong assumption that is that one can do this kind of developement in a short time. Sometimes, Paul, many life times are necessary for the further understanding of what life really means. It does not matter, whatever your concept may be, about reencarnation or incarnation as existance as being paralell to this or simutaneous ornot or consecutive, it doesn't matter. It is a question that there is time that is necessary at first for an understanding of ones Karma which is t e bondage which exists in any kind of a form regardless of where it is. Mabe earth or anywhere else, wherever there is a crystalization. In the second place that--unwinding that, or loosening it up after the understanding, will require a great deal of labor as a fight between consciousness and un consciousness. Or as a fight

between conscience and that what has been located as a little bit of an ordinary conscience in ones solar plexes. Allow the time. Because that is wisdom. The more wise you are the more patient you can be, at the same time if possible, persist, if it is not with the application, persist with the thought and persist with the wish even if you can not at that time create an "I" persist with posture, persist with the attitude towards that, persist with your state in which you are, wishing to grow up and looking if you can with your mind's eye in the direction of Mecca. I've said it many times. People must live with that what is their aim so that at any one time if you talk to them, have you an aim, you say yes I have. It has to be on the tip of your tongue without being able to speak it. That is the satisfaction which one can get by saying I am working in an ordinary sense. I have to do it for this and that reason, the maintenance of my body and my personality, but deep down within me there is a constant flame, a little bit of a pilot light that if I at any one time can turn it on so as to get fire from it I will do it, but I am not such a fool. That I try to turn it on and be blown over by the wind and be extinguished. Don't make the attempt when you really know you should not work. Be much stronger about that and simply say "I let it go by this time in order to be able to work better later." All right, Paul? "Thank you very much." "O.K."

"Mr. Nyland?" "Yeah" "It's Anita." "Yeah." I, in some kind of a way, am trying to, at times, assume a relationship towards my conscience and whatever that is, is small, but I recognize it. At that time I feel like I have my feet on the road and it seems that I can live a way of life that could serve two purposes and it makes sense to me.

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I feel like I'm going someplace with no explanation on it and what is happening to me is a desire to look more and more within myself and whatever way that I can understand that and when I can believe in that it-it's clear and there's not very much I can say about it. Ah, but a lot of things become, from that standpoint, unrecognizable to me. Such as any perhaps outside of me, of my own, any intellectual description of a method or many things that I say that I ought to do for myself or just things-there's a whole realm in which I've always lived in and which has become unrecognizable to me. And I don't even recognize descriptions of work any more. I don't really know what more I can say about it."

"Well, I think you're quite right. I would not get stuck on descriptions of work. You know, if one really has an emotional life, it is worthwhile to develop that in its purity. The difficulty is always that you become attached to it and for some reason or other it is very useful because one feels at home. But it is not really a preparation for what is really meant by life. Life is given to one in order to give it up.. And that is a very strange kind of a statement. Because then the question why was it given to me? And it is always that kind of a dilemma. Because immediately when life has been given, that what causes me to believe that I should keep it is an influence of my surroundings, not of my essential being. And that is the unfortunate part of any kind of an unconscious state. Whichever way it may be, whatever may be the cause of that. It may be the totality of mankind living at that kind of a level. It may be the condition of the earth, the way it happens to be on the scale of the cosmic ray. It may be a very definite reason of a different kind even. But the fact remains, that I become in my ordinary life, blind to the necessity of maintaining my life in a freed state and the identification process becomes very clear when I become emotionally involved. It gives me a tremendous amount of insight into myself, but it does not help me to go on further towards freeing myself from that what is essential. Now it depends a great deal with what one wants to do

with one's life. Because it's quite possible that I want to continue with that because it satisfies me and at certain times it even answers certain questions. But the purpose as far as Gurdjieff is concerned and I think as far as it is necessary to realize why people are born on this earth; why this earth exists in the condition the way it is. It is simply that we have to know the reality of one's inner life. And that every thing of this life that I also can call reality prevents me from seeing something else that has more value for me and which at certain times I would really like to follow. if I could. I touch it when I become emotionally involved. And when I live an emotional life, I have an experience of that kind. But the experience is immediately taken up by what I call associations regarding that what is binding me for the sake of protecting my life as it is. I'm really fearfull of letting it go and I become non-identified. For that reason I don't do it. If I can have towards the existence of my life an attitude that regardless of what happens to me, particularly my physical body. It won't make any difference that my life will continue to exist. I will become very free from any kind of a form in which now life becomes apparent. Also, my emotions will allow me then to let my life go free and that it can continue to see the form in which it is but understand that the form is not my life but will place the accent more and more on the condigion of my life itself within. The emotional state that I'm in in such conditions should not go toward an intellectual explanation. which many times remain superficial. I should go further within myself until I reach the essential essence of my emotional state. In that there is no intellectualism. There is just the recognition of the acme of that what is really inuition having became a point of recognition for me, which is so entirely clear that I don't want any words any longer. I have no use for them. But I have very much use for that what is a state of myself as a level of being and that is made by my magnetic center. The recognition of the

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magnetic center existing is the link between myself as I am now and the moment I was born. And having that link I can extrapolate and project it into the possibility of parting again with my physical body on this earth and retaining the relationship towards my life. I hope you understand that better. It is not that I want to take away what you have reached. But you should go still further than that."

"I think that I do understand what you are saying to a certain degree. And what I would want to know is...this....I know that I respond to what you are saying ...in a very definite kind of a way and I'm wondering if this is something that can actually be done in the midst of my activities. If I can... If this is something that can be done, if I can go within in that kind of way within my activities."

"Linda, you have to select again the times like I explained to Paul. It cannot be done at any one time when you happen to think about it and you want into your feeling. You have to be quite selective about that. To some extent, even a little intellectually knowing what might be right. You will make many mistakes. But there will ultimately be...there will be the possibility of recognition of certain conditions of your life particularly when that life is more whole and complete. The level of your being will then indicate that there is a possibility of reaching a magnetic center within. But it does require very much freedom from thoughts and even from ordinary feelings. The ultimate aim of such a road is that I reach communion with that what is all pervading endlessness. That what is a devotion to that what I am in reality, for which I am grateful, and for which I would even loose everything that I call my life in any kind of a form. In order to be able in that devotion to help to maintain or as Gurdjieff calls it to lighten or to live up to the possibility of helping his endlessness in his task of maintaining the earth and the totality of the universe. It is good as devotion. It is very good also to become free from any kind of form. The difficulty is that I prematurely start to live on a level without having fulfilled really what I should fulfill as having been born on

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this earth, I always say with three centers and the meaning is I was not born to become a saint. It is beautiful to be a Saint without...but it is not the end of ones life. And I'm afraid if I become saintly I may have to come back in order to become, how will I say it sometimes a cock. I have to live because only will I learn by having friction which should be overcome. I will go up to the stars "-----, Ad Astra". The aim for a man is to become full grown as a man is now. Because he was not born with just having an emotional center.

"Mr. Nyland, If, at the end of a day, in what way I know how, not necessarily an observation, but an attempt to over come friction and there were points, lets say in the morning where I really did try to reach something within the center of myself can I feel that I have worked?"

"Yes, I would because posture is right the dedication is there. I say you have to remember that freedom means freedom from identification. All Right?"

"Yes."

"I think that is it. I wish you a good week. If you can come next week, mabe not. Too warm.huh. In two weeks I want to be here myself

transcribed:
Loretta Sampson
(Jamestown N.Y.)